10: Browne D-5 (1893) 1894
ER6 Rural Irish ER6
Inishbofin

172 cells themselves, as well as parts of the church walls, have been pulled down to serve as gravestones, or to build the wall of the enclosure. In the immediate neighbourhood of the church, what is supposed to have been a font, has recently been discovered.

(2). Tober Flannain, close to the church, is now surrounded by a wall to keep the cattle away from it.

(3). *Ait tighe Guairim.*—The remains of the building which used to stand on this spot, said by some of the older people to have been of large size, have been cleared away to make room for the parish priest's residence.

(4). *Dun Graine*, which formerly stood on a large table-like rock a short distance from the entrance to the harbour, has entirely disappeared, and hardly even the traces of its foundations can be seen.

(5). *Dun-mor.*—No traces are now left of the earthen fort which formerly stood here.

(6). The castle or fort on Port Island, at the mouth of the harbour, known as Cromwell's, or Bosco's, castle. This was a small fortified barrack, consisting of a strong wall with four small bastions, enclosing a courtyard of no great size, which was bounded on three sides by buildings capable of lodging a small garrison, and containing a draw-well in the centre. It is daily becoming more ruinous from the [339] exertions of the seekers after stones to burn for lime, who have knocked away all the corner-stones of blue limestone, with the exception of those of one angle which overhangs the sea, and have now extended the same work of demolition to the fine arched doorway. The walls of the inner buildings are also being torn down, to get at any limestones that may be in them, the draw-well has been filled up with rubbish, and a cowshed, constructed of stones torn from the walls, has been built up beside the entrance gate. If it were not for the great tenacity and hardness of the mortar it is hardly likely that any of the building would now remain.

Inishshark.—(1). *Teampull Leo.*—This old church is now restored, whitewashed, and slated, and is used as the place of worship on the occasions on which the island is visited by the priest.

(2). The stone cross, *Leac Leo*, is now mounted on the east gable of the church; it is said to have carved on one side of it a chalice, and on the other a human figure, supposed to represent a bishop, with hands extended.

13:Evans K-5 (ca. 1940) 1957
ER6 Rural Irish ER6

XVI), had their great days in the eighteenth and nineteenth centuries, but small-scale wrack-burning is far older than this. In the later eighteenth century, when framed windows and brick chimneys became fashionable in the more prosperous lowland farms, the bricks were locally burnt in circular kilns plastered with clay.

Another class of outbuilding, allied to the clochaun in construction, is the stone sweat-house, the Irish version of the Turkish bath, which the Germans, indeed, call the Irish bath. There is a theory that the idea reached Ireland with Christian missionaries who were accustomed to Roman practices, but heat-treatment as a cure is so widespread throughout the world (cf. the sweat-houses of Finland and pre-Columbian California) that one thinks of remoter origins. What is certain is that they were visited for cures within living memory in several parts of Ireland. In west Cavan twenty-five sweat-houses have been listed in one district, and many more are known to have been destroyed. A French traveller of the late eighteenth century observed that 'wherever there are four or five cabins near each other there is sure to be a sweating-house'.[1] And old people in Cavan confirm that every four or five families once shared a sweat-house, in which sweating cures were taken in summer and autumn (Fig. 37, 6).

The sweat-house is a dry-stone corbelled structure, measuring internally from four to seven feet in diameter and rather less in height. A low lintelled doorway is the only means of access though some specimens have a roughly constructed chimney flue to allow the smoke to escape. This was closed with sods during the treatment, as was the door. The fire of turf—straw and bracken seem also to have been used—had been kept burning inside for a day or two previously. The floor, normally an earthen floor though some examples were cobbled or paved, was then swept clean and strewn with green rushes. On these, or on grass sods or low stools which they took in with them, from two to as many as six or seven persons would sit, naked and sweating profusely. After half an hour or so they would emerge and cool themselves either in a near-by stream or with a bucket

[1]De Latocnaye, *A Frenchman's Walk through Ireland* (1796–97). Ed. J. Stevenson (1917), 195.